THE HALCYON LUMINARY,

AND

THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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FOR THE HALCYON LUMINARY.

REMARKS ON THE GOG AND MAGOG OF SCRIPTURE.

These paradoxical personages, from whom such dreadful doings are, at some future time, expected, have been, among many good Christians, a sort of *raw-head-and-bloody-bones*, which excited in them no little degree of anxiety for the fate of their descendants, who might be enlisted in the contest with those terrific monsters. The learned and pious John Wesley, was one of those who looked with steady faith to the appearance of those princes of ruin, whose reign would close with the beginning of that of the Redeemer. Some have given the Russians the honor of these special ascriptions, inasmuch as those people are in the habit of wearing covers of skins, or pelisses, over their other garments; they agree with the Hebrew original Gog, which signifies covering, deducing also the Turcomans from the Togarmah of Ezekiel, by a *free* etymological inference. Neither opportunity of quotation, nor inclination for transcription, afford us the general views of the different opinions that have been hatched by the ingenuity of men, respecting the Gog and Magog of Holy Writ; or of some others, more rational than the rest, who perceived the utter inability of the human understanding to explain these Biblical arcana, under any known method or rule, short of the arbitrary or capricious exercise of the fancy, a method inadmissible in such cases, leaving the difficulty to be solved by time. It was not expected by many, or any of our neighbors and friends, that they themselves would afford, in their own proper persons, the prototype of this Gog and Magog, and that the great battles in which they have a part, means a contest between the good and true *interior* principles, which are about to be

introduced by the Lord for the salvation of man, and the evil and false *exterior* principles, which will oppose them, and which will eventually, be overcome in the contest, according to the real sense of the prophecy.

One of the consequences, or rather concomitants of the Messiah's reign, is, as we are informed, that, "I shall write my law on their hearts, and they shall all know me, from the least even to the greatest," which appears, without any danger of misconstruction, to imply, that men will derive the motive or spring of their actions, their ruling love, their first impetus, directly from the Divine authority, all things of the proprium of man being in entire submission thereto. The declaration that "I will write," etc. includes in its meaning, and is tantamount to this assertion, that *the law was not already written there*—in their hearts. An assertion that appears as directly applying to the Christians of the day, as to any other description of men heretofore, if we may take for granted the testimony of all the preachers of the present period, who assure us, from the sacred desk, of the certainty of this damning fact, that the hearts of men are desperately wicked; impossible, of course, to suppose that the law is, as yet, written on them. There are other laws which men act from, at this day, and men of the Christian Church too; laws which are not totally destitute of Divine influence; yet as such—as Divine laws—have no force with man; their influence being from *without*, not from *within*. In explanation, it is necessary here to express, as determinately as possible, the contra-distinction between the law operating *outwardly* and operating *inwardly;* in the latter case, the man acts wholly and solely from that LAW, independently of other circumstances; it is his ruling love, and bears away all others that come in opposition to it, and it directs, purifies, and vivifies, all that are subordinate, for the performance of natural uses. He cares not whether it is the creed of the throne, or the creed of the multitude; for him and his house, they will serve the Lord. If it is needful so to do, he is wise enough to sacrifice the interests of the moment, to his eternal interests; he therefore neither slumbers nor sleeps on the post of duty. He neither wavers nor wearies, in the performance of what he deems the great end of his being, the promotion of his peace, happiness and future felicity through Christ. He consults not with flesh and blood, but runs his ways rejoicing, at least *inwardly*, if denied the *exterior* of affluence. But the case is a different one, when the LAW is *exteriorly* received; for here every man pushes home on his neighbor the necessity of moral duties, whilst he leaves his own heart to pursue its self-

ish schemes, undisturbed by the terrors of conscience or the impressions of duty: the opinions of his neighbors are treated as monitory on his actions as such may appear to the world—because he finds their good opinion to be necessary to the success of his wordly pursuits; but in all cases where he can elude curiosity, baffle research, or blindfold rationality, he plays the part of a disciple of Anti-Christ: the Law of God falls prostrate before the more powerful propensities of his corporeal nature, and is not again thought of till the periodical renewal of barren speculation, gives another occasion of joining in the exercises of piety, without relinquishing in practice the advantages of knavery.

Such are the distinctions to be observed in the cases mentioned. The *external* motives, or laws of action, common to the *natural* man, are very many; such, as when a man acts from policy, the end of which is to promote merely his own private views, and not the good of the community, as he may pretend, from avarice, from a blamable ambition, from regard to worldly and temporal interests exclusively; from envy, jealousy, malice, revenge, and also the love of pleasure; from all desires and passions which have their rise in man's own proprium, taking a course inimical to that divine order, under which the world must at last exist over us and in us. If these be the gods we now worship, if these be the powers that reign over us, it is evident that we are ruled and governed, not by the grace of God shed abroad in our hearts—by the Divine law written there, but by the Anti-Christ, the Gog and Magog of this natural world, by the *exterior* powers of nature, the mere outside coverings and trappings of humanity; the roof, the shell, the outer expression, the exterior rites, the temporal and temporary motives; all producing, in practice, as exemplified in society, sociably and individually, the grossest misrule, anarchy, confusion, derangement, war, poverty, famine, pestilence, sorrows and griefs, murders, and robberies; besides the more negative forms of evil, as the absence of pleasurable sensations, etc. etc.

Such, and such only, are meant in Holy Writ by Gog and Magog, those evil and false things of the *natural* world now about to be cast down, that the kingdom may come, and the will of God be done on earth as it is in Heaven.

It appears, at first view, an unaccountable thing, that the terms Gog, Magog, Meshech, Tubal, Togarmah, which, in the Hebrew, are words expressive of ordinary ideas; as Gog, the outside of any thing; Meshech, something drawn by force; Tubal, of the earth, worldly; Togarmah, bony; and not the original names of persons and places:

L. of C.

should yet be given in the translation as nouns proper. This, no doubt, occurred from the entire reading of the text being considered relatively, which personifies those terms, contrary to our idiom, though agreeably to the Hebrew, and was so intended surely by the Sacred Penman, to remain, as thus veiled, until the time proper for the Revelation of the *real sense* should arrive. This is the case throughout all the prophetic books, as we may now perceive, by the *key* of *correspondence*, which unlocks this hitherto hidden treasure.

It is universally allowed, by the Christian Church, that the events predicted in the xxxviiith and xxxixth chapters of Ezekiel will be accomplished in due time, agreeable to the *literal* expression; for it is obvious that no other fulfilment has ever been thought of either by Jews or Christians; and as there has been no accomplishment of it, either under the Jewish or Christian dispensation, so it yet remained to be fulfilled. And to make such a fulfilment good, under the accepted *literal* sense, there must, in some future period, be places and persons, corresponding to the above recited denominations; the improbability of which is left to the conjecture of every candid thinker, who, along with these difficulties, may take into consideration, the various other passages in these two chapters of Ezekiel. Indeed, if we are to wait to see this prophecy accomplished *literally*, we must expect the whole order of nature, animate and inanimate, to be changed. For, according to the order established at this day in physical things, an order which hath existed, since the creation of the world, unchanged, no such events can possibly happen as are *literally* predicted in these chapters. If, then, the Christians of this age will, contrary to every principle of reason, and means of rational judgment, continue to look for the *literal* fulfilment of this prophecy, they will find themselves in a dilemma. On one hand, they must of necessity abandon their sound reason, and acknowledge a faith in things the most absurd and impossible, which is in reality madness: or they must, on the other hand, reject, in total, this and all similar parts of the inspired volume, lapsing into broad infidelity, or else remaining still under the name of the Church, whilst they regard the revelation on which it stands as a mere fable. If, on the contrary, the *spiritual* sense offers a most clear, harmonious, rational, and explicit solution of all these difficulties, how shall those who reject it, after a fair disclosure and examination, be able to excuse themselves hereafter, when the Master shall visit his vineyard, when he shall demand an account of those talents bestowed for trade? How will they answer it, when they are asked why they have rejected reason and revelation, perhaps without an en-

quiry? Oh, Jerusalem, Jerusalem! which stonest the prophets, and rejectest those who are sent, how much have you to answer for!

It being the writer's intention to give in detail the *spiritual* sense of these two very remarkable chapters of Ezekiel, the xxxviiith and xxxixth, he begs leave to offer these remarks to the reader as preparatory to the chief design: beseeching those whose understanding is not as yet sufficiently ameliorated for the reception of these marvellous truths, to reject with caution, and previous to decision to examine dispassionately; having in view, constantly, the fallibility of human nature, even in discussing subjects with which there has been a long previous acquaintance. T.

(To be continued.)

TO THE EDITORS.

GENTLEMEN,

The name of SWEDENBORG is not *new* to me; I have read some of his writings, and must confess myself *astonished* though not *convinced* by them. I consider him a very *wonderful* man, but not (like others) a *madman*. Permit me, however, to state some of my objections to the doctrines he inculcates, and which you are endeavoring to disseminate in the HALCYON LUMINARY.

First, then, I object against the phrase *Divine Humanity*, so often used by that author, and would be glad to know what he means by it.

2. I object also to his spiritual sense of the Scriptures, because it seems to set aside the letter, which I have always been taught to understand in its plain and obvious sense.

3. He denies the resurrection of the material body, although this is a doctrine universally received by the Christian world.

4. He further asserts, that there is neither an angel in heaven, nor a devil in hell, but what was once a man in this natural world.

Now, gentlemen, how can you expect me to believe such notions as these? There are many others in the writings of SWEDENBORG equally new and singular: but until the above are explained to my satisfaction, either by yourselves or some of your correspondents, I must beg leave still to continue

A MEMBER OF THE OLD CHURCH.

The foregoing objections, urged by our correspondent against the writings of EMANUEL SWEDENBORG, we shall endeavor to answer in the clearest and most satisfactory manner we are capable of. We will begin with the first, against the phrase *Divine Humanity*, of the meaning of which our correspondent wishes to be informed.

The phrase, we admit, is rather new, although the idea thereby intended to be conveyed is not altogether so; since in all Christian Churches it is universally acknowledged, that, in Jesus Christ, God is Man, and Man God. If, then, Jesus Christ be Man, and at the same time God, in one person, as is plainly asserted in the Athanasian creed, it follows, that his human nature, being united to the Divine essence, must also be Divine; and this is no other than what is meant by the phrase *Divine Humanity.*

To be a little more full: no one will deny that our Lord Jesus Christ is *Man;* but some may possibly doubt whether or no he be also *God.* Let us therefore hear what the Scripture saith on this subject, for on this we are willing to rest the whole of the argument. Jesus said to the Jews, "Before Abraham was, I AM," John viii. 58. This can be no other than the language of him who is from eternity, and who consequently is Jehovah. In another place it is said, "Lo, *this is our God,* we have waited for him; *this is Jehovah,*" Isaiah xxv. 9; from which it is plain, that Jehovah God himself was expected. Again, "The voice of him that crieth in the wilderness, prepare ye the way of *Jehovah,* make strait in the desert an highway *for our God.*" Isaiah xl. 3, 5, 10. Matt. iii. 3. Mark i. 3. Luke iii. 4. Here also the Lord, who was to come, is called Jehovah and God.

Much more might be quoted from the WORD to confirm this truth, if necessary; as where it is said, that "besides *Jehovah* there is no *Saviour,* and no *Redeemer,*" Isaiah xliii. 1, 3, 11. chap. xlvii. 4. chap. xlviii. 17. chap. xlix. 26. chap. lx. 16. Hosea xii. 4. That these scriptures were fulfilled in the person of Jesus Christ, who is the alone Saviour and Redeemer of mankind, is universally admitted; and therefore it is a truth beyond all further controversy, *That Jesus Christ is that Jehovah, and that God, of whom all the prophets make mention.*

Having thus sufficiently proved, from Scripture, that our Lord Jesus Christ is the God of Heaven and earth; and it being already acknowledged, as before observed, that he is God and Man in one person, or in other words, that he is a *Divine Man;* and further, that he is called a Redeemer and Saviour particularly in reference to his Humanity, it is plain to a demonstration, that his *Humanity* must be *Divine;* since so great and astonishing a work as redemption could never have been effected except by an omnipotent hand.

We are aware, that another objection will here arise in the minds of some, occasioned by certain parts of the WORD being written in such a manner, as to represent Jesus Christ inferior to the Father, in respect to his Manhood or Humanity. This also is a truth, if rightly

understood, to which we most cheerfully assent; for it is certain, that his Humanity, so far as it was Divine, could not possibly be subject to afflictions and temptations, much less to death. The question then is, How is this difficulty solved? We answer, in the following manner. The Lord was conceived by Jehovah or the Divinity, and born of the Virgin Mary; consequently his soul was from Jehovah, and also the first rudiments or interior essence of his body, to which was successively added an exterior covering formed of the material substance of the mother. Thus, when he was born, he was possessed of a Soul, which being from Jehovah, was Jehovah; also of the first rudiments of humanity, derived from Jehovah, which was therefore so far a *Divine Humanity;* and further, of an external material covering, derived from Mary, which being *merely human*, was liable to all the infirmities, frailties, and sufferings of another man. It is in this last respect that he is said to be *inferior* to the Father, and according to which he speaks to the Father as to a Person distinct from himself. But in proportion as he *rejected* and *put off* this *maternal Humanity*, which was effected by resisting the temptations wherewith he was assaulted, in the same degree the first rudiments of his *Divine Humanity* (so to speak) increased, and took the place of the former, till at last he became *completely Divine* even as to his flesh and bones; and therefore the grave could not contain him, but he rose in a Divine or Glorified Body, in which he says, "All power is given unto me in heaven and in earth," Matt. xxviii. 18. This then is the *Divine Humanity*, in which He and the Father are One, like the soul and body in man.

We hope the above will give some satisfaction to the inquiring mind, on a subject which is confessedly of the utmost importance, and the greatest of all mysteries, being no less, as Paul says, in 1 Tim. iii. 16. than *God manifest in the flesh.*

(*To be continued.*)

BARON EMANUEL SWEDENBORG.

We shall, this month, lay before the readers of the HALCYON LUMINARY, some further particulars relating to the truly astonishing personage; the multiplicity of whose writings alone, independent of any peculiar acquirements, have raised him far above the level of any competitor in literature or science.

A son of the Bishop SWEDBERG could not fail having a good and careful education, suitable to his rank. This circumstance procured

him the means of acquiring useful knowledge, in which he made an early progress. His youth was remarkable by an uncommon assiduity and application, in the usual exercises of his age. In the year 1710 he published, at Skara, a Latin collection of poetical pieces, on different subjects, which indicated a singular vivacity of mind. But, poetry was not the chief object of his occupations. He published, in 1716, at Stockholm, "Essays and Observations on the Mathematics and the Physical Sciences," under the title of *Dædalus Hyperboreus*. A production of this kind, at such an age, gave room to conjecture, that other works would follow of a remarkable nature. But, he justly imagined, that a young man cannot become a good author, until he has sufficiently labored in gathering, with prudence and discernment, a quantity of materials proper for the subjects he designs to treat of. And, with this view, Swedenborg studied, with great application, in the University of Upsal; and, with no less assiduity, in the Universities of England, Holland, France, and Germany. He was blessed with an excellent memory, a ready conception, and a most clear judgment, joined with a most ardent desire, and the strongest inclination, to acquire, by dint of assiduous labour and study, such knowledges as were of the most certain kind, in philosophy, in mathematics, natural history, physics, chemistry, anatomy, and, finally, theology, together with the Eastern and European languages, in which he was well versed. We may observe, in him, the power of habit acting in harmony with the use of reason. With the best of hearts he joined the most happy disposition, manifested by the rules of his conduct, which he prescribed to himself, and which are found interspersed in various parts of his manuscripts, where he had set them down, for the sake of his own practice.

"1st. To read often, and meditate frequently, in the word of the Lord.

"2dly. To be always resigned and content with the dispensations of Providence.

"3dly. Always to observe a propriety of behaviour, and to preserve his conscience pure and upright.

"4thly. To submit to what is ordained; to acquit one's self faithfully of the duties of our employment; and to do every thing which lies in our power, to render ourselves as universally useful as possible."

Such was SWEDENBORG's inward state of mind.

On his return from his first travels into foreign countries, he seemed to be fixed on the study of mathematics and physics. The know-

ledge he acquired in these sciences soon brought him into an acquaintance with CHRISTOPHER POLHAMMER, at that time assessor, and afterwards counsellor of the College of Commerce, and commander of the order of the POLAR STAR. This acquaintance not only procured him an addition of knowledge in mechanics, which he then assiduously cultivated, but also the same regard from Charles XII. as this monarch had conceived for Polhammer. Hence it is that the patents, or diploma of assessor, given at Sud, the 18th of October, 1716, declare for their motive, that the king "having a regard for SWEDENBORG's mechanical knowledge, appointed him the associate of Polhammer, to assist him in the direction of buildings, and mechanical works." The united talents, and happy inventions, of these two great men, were frequently made use of by the king. At the time of the siege of FREDERICKSHALL, in 1718, SWEDENBORG executed, by himself, a work of the greatest importance, by cutting, with the help of proper instruments, through the mountains, and raising the valleys for the length of fifteen English miles, that is, from Stromstad to Idefjol, which separates Sweden from Norway: he caused two gallies, five large boats, and a sloop, to be sent there, by the help of which the king was enabled to have all the great artillery for the siege carried to Frederickshall, which otherwise would never have been sent by land. Thus sciences become useful, and when properly put into practice, effect what could not be done without them.

Mechanical studies, however, were not the only objects of his application; for, in the years 1717 and 1718, he gave the continuation of his *Dædalus Hyperboreus*, and, soon after, an introduction to algebra, under the title of "The Art of the Rules." In 1719, he published a "Method to fix the value of Swedish Money, and to determine the Measures of that country, in such a manner as to suppress all Fractions, in order to facilitate calculations." He gave, at the same time, "A Treatise on the Position and Course of the Planets:" another, on the "Height of Tides;" together with others on various subjects.

SWEDENBORG had not yet taken possession of his office of assessor, to the Royal College of Mines, not being willing to engage in the duties of that station before he was fully instructed in the mineral metallurgic science; and, therefore, he is not to be ranked amongst those, who are always striving to get into offices, of the nature and business of which they are altogether ignorant. He had neither been ambitious of this office, nor ever solicited it; though, before that period, he was well versed in certain sciences, by which he was capable of throwing

much light on the art of managing mines. It was also very easy for him to acquire whatever knowledge he might be deficient in, respecting it; inasmuch as the sciences of mathematics and physics were the subjects which took up most of his time at that period; and these are the fundamentals of metallurgy. He was not content with knowing the theory of a thing, without joining the practical part to it. It was not sufficient for him to be well exercised in his chemical elaboratory, in order to have a perfect knowledge of the situation of the mines in Sweden, as well as of the machines, and the manner of using them, in the necessary works which are practised in mines. He, therefore, undertook a second journey into foreign countries, to examine their mines, especially those of Saxony and Hartz, where he paid particular attention to the manner of working them, and every thing else relative to that concern. Nothing escaped his observing eye.

During his stay at Brunswick, he was particularly noticed by, and acquired the favor of, the duke Louis Rudolph, who defrayed all his expenses while he remained there; and, at his departure, this prince made him a present of a gold medal, struck with his portrait, and another in silver. Swedenborg, during this excursion, enriched himself very much with useful knowledge, relative to the new works he afterwards published, entitled,

1. *Prodromus principiorum Naturalium, sive novorum tentaminum, Chemiam et Physicam experimentalem geometrice explicandi.*

2. *Nova observata et inventa circa Ferrum et Ignem, præcipue naturam Ignis Elementarem, una cum nova Camini inventione.*

3. *Methodus nova inveniendi Longitudines locorum, terræ marique, ope Lunæ.*

4. *Modus construendi receptacula navalia, vulgò Swethice, Dockbynader.*

5. *Nova constructio aggeris aquatici.*

6. *Modus explorandi virtutes Navigiorum.*

N. B. *All* these Tracts were printed at Amsterdam in the year 1721, and reprinted in 1727.

7. *Miscellanea observata circà res naturales præsertim Mineralia, Ignem, et Montium strata.*

Three parts of this last work were printed at Leipsic, and the fourth at Hamburgh in 1722. Who is the man, if we except Linnæus, who ever was able to draw such considerable advantages from a journey of no more than one year and a half? for, he returned in 1722 to his country, where he was received by his friends with the greatest satisfaction.

SWEDENBORG did not remain idle the following years; for, he so equally divided his time between the duties of his office, as metallic assessor to the Royal College, and his several other studies, that he completed, in 1733, his grand work, entitled, *Opera Philosophica et Mineralia*, and had it printed under his own direction in 1734, part at Dresden, and part at Leipsic; in which year he also went to inspect the mines of Austria and Hungary. This work is divided into three volumes, folio. The title of the first is, *Principia rerum naturalium, sivè novarum tentaminum, Phænomena Mundi elementaris philosophicè explicandi.* The second, *Regnum subterraneum, sivè Minerale, de Ferro:* and the third, *Regnum subterraneum, sivè Minerale, de Cupro, et Orichalco:* all of them written with great strength of judgment, and ornamented with plates to facilitate the understanding of the text. The publication of this important work was, of itself, sufficient to increase the advantageous opinions which strangers had already conceived of his great abilities.

(To be continued.)

See 15.2

BIOGRAPHICAL SKETCH OF
THE REVEREND FRANCIS LEICESTER, A. B.

Late of St. Peter's College, Cambridge, (Eng.)

FRANCIS LEICESTER was born at Essendon, near Hatfield, in the county of Hertford, July 14, 1734. His grandfather, on the mother's side, was formerly Vicar of All-Saints, in the town of Hertford; and his father, the Rev. Coote Leicester, was Prebendary of the Cathedral Church of Peterborough, and between forty and fifty years Rector of Essendon and Bayford, in Hertfordshire.

At the age of eighteen, he was admitted into St. Peter's College, commonly called Peter-House, Cambridge, where his father also received his education.

After completing the usual time, and having regularly taken his degree of Bachelor of Arts, he received proper testimonials from the College, and was ordained a Deacon by the Right Rev. John Lord Bishop of Lincoln, in the year 1757. But on account of the precarious and fluctuating state of his health for several years following, he did not receive full orders till the year 1767, when he was ordained Priest by Archbishop Secker at Lambeth Palace.

In the year 1761, Dr. Young, the celebrated author of the Night Thoughts, would fain have engaged Mr. Leicester as his curate, they being near neighbors; but notwithstanding the friendship that subsisted between them, several circumstances concurred to prevent the engagement taking place.

About the same year, the writings of Mr. Hervey fell into his hands, which made a considerable impression upon his mind, and at length induced him to officiate as an assistant to those ministers in the established church, who were of similar sentiments with Mr. Hervey. This gave occasion, some time afterwards, to several of the most distinguished leaders among the Methodists, both of the Arminian and Calvinistic persuasion, to invite him to join their party: but as he had been regularly bred to the Church of England, he saw no reason, at that time, to forsake the establishment; and in all probability would have remained therein till his death, had not the Lord, in his Divine Providence, by means of the writings of his servant Emanuel Swedenborg, discovered to him the real state of the present Christian Church, (so called) its total destruction and vastation according to prophecy, and the absolute necessity of rejecting it, in order to give the heavenly doctrines of the New-Jerusalem a full, open, and complete reception.

In the year 1767, Mr. Leicester's father made a purchase of two presentations, one in Norfolk, and the other in Essex, which he intended for his two eldest sons. That in Norfolk becoming vacant soon after the purchase, fell to the eldest son, the Rev. Coote Leicester; and the next presentation to that in Essex was bequeathed to the Rev. Francis Leicester, who is the subject of these memoirs. But after a lapse of several years, a variety of circumstances conspiring to make it appear more eligible to dispose of it, than to retain it, Mr. Leicester accordingly parted with it; and the year after, it became vacant by the death of the incumbent. Although in the eyes of some of his friends this might possibly appear as a disadvantage, yet we believe Mr. Leicester has had no reason to regret his having taken that step, but rather considers it as one of the many instances of Divine Providence, which has attended his life, in preserving his mind free from those prejudices, which might otherwise have biassed his judgment, if not entirely fettered him, and thereby proved dangerous obstacles to a candid and sincere search after truth.

Mr. Leicester finding himself thus at liberty, began now, with more freedom, to make inquiry into some of the prevailing doctrines of the present day; and was led in particular to approve and publicly espouse the doctrine of *universal restitution*, or the final restoration and salva-

tion of all fallen intelligences; on which subject, about two years ago,* he published two Discourses on 1 Tim. iv. 9, 10, 11. entitled, "Christ glorified in the salvation and final restoration of all mankind."

The humanity and benevolence, which the above doctrine *at first sight seems* to breathe, and the consideration that God is a Being of infinite love and mercy, we understand, were the reasons that first induced Mr. Leicester to listen to that opinion, in which he was further confirmed by certain passages of the WORD, understood merely according to the *letter*, and not in their *spiritual* sense. But when the genuine sense of the Holy Scriptures began to be opened to his view, together with the true nature of man's existence as a free agent, and the great importance of his life in the present world, according to which his future state and condition becomes fixed to eternity, whether it be good or evil; then, like the late Rev. Thomas Hartley, and many other pious characters, who were once admirers of universal restitution, but who have lived to see things in a very different point of view, and have had candor enough to acknowledge it, Mr. Leicester also submitted to the irresistible evidence of genuine truth contained in the writings of Baron Swedenborg, and is now convinced, that the system of universal restoration is neither so *charitable* nor *true* a doctrine as he once thought it.

About a year and a half ago* the writings of Baron Swedenborg fell into Mr. Leicester's hands. For some time they seemed to have but little weight with him; which indeed is not to be wondered at, considering the many prejudices man has to contend with, arising from the false reports of enemies, as well as from the secret operation of erroneous principles instilled into the mind from infancy. But when a person is in search of truth purely for the sake of truth; when he considers, that the sentiments he has already embraced *may be* false; and especially when he is willing to exchange them for better and more just conceptions of Divine things, whenever it shall please the Lord to favor him therewith; then, being in the genuine affection of truth, his mind is open to the influences of heaven, and sooner or later will he most assuredly be admitted within the holy Jerusalem, to see and admire the more full displays of Divine love and wisdom in this new dispensation which has now taken place. This, we believe, was the state of Mr. Leicester's mind, when he gave Baron Swedenborg's writings a fair perusal; and the more he considered and weighed their contents, the more he was convinced of their uniform agreement with the Scriptures of truth.

* This sketch was first published in 1791.

But as it may afford satisfaction to some of our readers, to hear Mr. Leicester's own testimony in this matter, we shall therefore close this account with the following Letter, written by him to a friend, in answer to some inquiries, on hearing that he had embraced doctrines of of the New-Jerusalem.

MR. LEICESTER'S LETTER.

"*My dear Friend*,

"Were all petitions made in the spirit of yours, I cannot but think they would be granted; at least, they would have a claim to it. Candor, liberality, and a teachable mind, should always be encouraged; for this reason it is, you hear immediately from me, on the subject you have desired. It is a true report you have heard, that the writings of Emanuel Swedenborg have already so far gained upon me, as to grace and adorn my shelves, and make up a part of my little library.

"I must confess, upon my first acquaintance with them, I did not think of an intimacy. I had all the prejudice against them at first, that can well be imagined. Strange reports of the Author, as a visionary, and religious madman; discouraging animadversions from an aged, though hasty pen, on his views and writings; the popular clamor against them, joined with their own apparent obscurity, and an idea that they would never be attended to in general, or received with affection, tended much to impede, and discourage my pursuit. The plain dealing observable in them, or what some, perhaps, will call the *sword*, or *cutting severity* of them, in overturning the false and mistaken views, and systems of others, was another thing that hurt me; and the incapacity (as I then thought) of their ever being *simplified*, and so far *lowered* and *reduced*, as to become intelligible, and suited to the understanding and apprehension of the simple; and especially *the memorable relations*, and other curious and extraordinary matters and observations, of a high and elevated nature, being blended and interspersed with the *doctrinal truths*, gave me umbrage and disgust. And then again, I considered, if I see, so as to believe, and embrace this view of things, it will require *surrenders; sacrifices* and *offerings* must be made; and I could not well come into this. Thus situated was my mind; and I remained so for awhile; believing it would be a mis-spending of time, and answer no valuable purpose, to think, or go any further in the matter; and accordingly, I laid it aside. But Infinite Wisdom knew better, and Infinite Love and Compassion would have it otherwise. That mercy and goodness, which hath followed me all my days, was still with me; keeping my mind humble and teachable, and open to conviction; and seeing me capable, and receptive, threw in my way some of his true and faithful witnesses of this view of things, with whom I had free and close converse. This had its use and weight, and made way for second thoughts on the subject. I addressed myself anew to it, and am now happy to tell you, it is the most pleasing subject you could have employed my pen upon, at present. From further acquaintance, I must believe the Baron a well instructed scribe; inspired, and taught of the Lord; commissioned to instruct,

and write for the good and information of others, even to the latest posterity.

"It does not exceed my own belief, and I hope it will not stagger yours, to call him *the Apostle and Messenger of the New-Jerusalem Church*. When I compare his writings with the written WORD of God, I find them opening the sense of it, far beyond any other. When I read them under Divine Influence, and not in my own proprium, or spirit, I read to great advantage. When I advert to their *use*, see them in their own light, and as connected together, and what effect they will have on the *single-eyed*, and the *simple-hearted*, and where no evil propensity is indulged, I must pronounce them of a *pure* and *holy tendency;* and without this, the *Holy Scripture* itself will become *unholy*.

"When I look at the state of all Churches; at the false fire, and self-confidence, of all parties; and consider the expectation that all seem under of a New Church, state and revolution; I cannot but think it will be found truly described in these writings; although, as to its *external*, the form be not particularly pointed out by the author; the Church herself being left to appoint her own *mode* of worship, agreeable to her perceptions of Divine Truth.

"Before I gave due attention to these valuable and instructive writings of SWEDENBORG, the doctrine of *universal salvation* attracted my notice, and engaged my inquiries: I even collected my thoughts on that subject, and bore a public and written testimony in favor of it. Here, perhaps, I should have stayed, imagining myself on the summit and top-stone of all truth, if I had not met with this holy Seer of the New Church, and perceived a force, and a depth in his reasoning on this point, which no other writer had conveyed.

"At *first* indeed, and from a *slight* and *superficial* reading of certain passages, I almost concluded, he favored this view, and was himself an advocate for *universal restoration;* at least believed, that the miseries and torments of the wicked in Hell would one day *totally* cease, and never return again upon those evil and wretched beings; though *Hell itself* would continue, as a perpetual receptacle for new inhabitants, and be as *endless as the creation*, and never come to a period. This seemed to be remotely hinted at in n. 696, 699. and also in 967, of the *Arcana Cœlestia*, as well as in other passages that might be mentioned. But attending to them more closely, and taking them in connection with *the whole tenor of his writings, and with many other particular parts of them*, (besides what is specified in this letter) I find myself obliged to believe, he was no *such* universalist; but all along contends, that the *evils* and *delights*, the wicked live and die in, will constitute their life to endless ages; and thus, that they themselves being the *forms* of their own evil loves, can no more be converted into angelic *forms* of goodness, than evil itself can be changed into good.

"Persuaded now of this, and fully satisfied of his Divine Commission, from the *simplicity*, the *consistency*, and *internal evidence* of his writings, with what *externally* hath transpired concerning him; and impressed also with the *rationality* of what he says, and his true *scripture arguings* on this head; my former views give way to superior light, and to the more full discoveries of genuine truth in this new

dispensation. I enter no further, now, on this matter. A wiser, and a better man, who had more communicated to him, on this, and on all points, than I have, or perhaps ever may, has settled this matter to my own mind: suffice it to refer to some parts of his writings, where the subject is expressly treated of. (See below.*)

"Though I see not *perfectly*, and with the *fullest sight*, into the *excellency* and *beauties* of this great man's writings, any more than I do into the *fulness* and *excellency* of Holy Scripture itself; yet I see enough, to say they are *important*; enough to recommend them to the attention of all men, as highly conducive to their present and future happiness. All other views, as far as they have any truth in them, are very inferior to the light I see these in. But let all men, who are capable, judge for themselves. None indeed should *judge* till they have carefully examined; and then, to their own Master, they stand, or fall.

"Truth is what I aim at; *vital*, *doctrinal*, *practical* truth. If I attain this, I am hereby made free and happy; if I obstinately miss of it, pen and ink would be exhausted, and worn out, in relating the fearful consequences. I shall always be ready, I trust, to communicate what little light I have in the things pertaining to this new kingdom, to any who may condescend to inquire of me, from good and right motives. I would be the servant of all; and the lowest, and least of all.

"As to any public service, and ministration, I may yet be capable of, it seems proper it should be where I can most usefully and conscientiously perform them. I can have no objection to preach, and declare my present faith and sentiments, whenever it is permitted in the ears of the Established Church, in which I was bred and born, and for some time faithfully served. But as it appears evident to me, that the Lord Jesus Christ, who is the One God of Heaven and Earth, is not the sole object of *her* worship, it being directed to one person for the sake of another, I cannot in conscience conform to any human institutions that I believe contrary to the genuine sense of Holy Scripture: it therefore becomes me to *worship*, where I can do it agreeable to the persuasion and dictates of my own mind, (for nothing else is

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* Passages in different parts of SWEDENBORG'S writings, in direct opposition to the doctrine of *universal restitution*.

Arcana Cœlestia, n. 7541, 8700, 8765, 10749.

True Christ. Religion, n. 58, 79, 720.

Heaven and Hell, n. 477, 480, 524, 527, 595.

Ang. Wisd. on Div. Love, n. 262, 268.

Divine Providence, n. 17, 99, 277, 278, 294, 319, 326, 329, 333.

New-Jerusalem, etc. n. 239.

Last Judgment, n. 25.

Brief Exposition, n. 110.

Apocalypsis Revelata, n. 864.

Apocalypsis Explicata, n. 383, 745, 837, 791, 1164, 1220.

true worship) and there to publish, and make known, what now, for some time, has appeared to me the *excellency* and *fulness* of the gospel of Christ. My views, I hope, are far from being sectarian, or confined to a party. The dispensation I see into, is catholic and general; and so, I trust, will my spirit and conduct be. It is with regret I retire from a church, which I have much reason to respect, and speak well of, for her *candor*, *moderation*, and *tolerating spirit*; but who can, or will, justly blame (at least in the other world, if they do in this) an honest person, for acting honestly, and consistently with the best light and conviction of his own mind, in submission to the revealed WORD, and just judgment of God?

"Let me now commend you to the care and keeping of the only wise God, our Saviour Jesus Christ, in whom I am, faithfully and affectionately, yours, FRANCIS LEICESTER.

"*London, Dec.* 1790."

THE PROGRESS OF TRUTH.

It is the presumption of many an ignorant mind, not well affected to goodness, that the majority of the receivers of theological doctrine is a considerable test of its *truth*; but the reverse of this is self-evidently true. It is generally agreed, that *truth*, as well as *goodness*, is a divine thing—a pearl of inestimable value. It is equally allowed, that we are naturally averse to every thing spiritual, *truth* and *good*, and that this therefore is the reason why it is so commonly and truly said, The whole world lieth in wickedness, there is none that doeth good, etc. for narrow is the way that leadeth unto heaven, and comparatively few there be who find it; and men love the darkness of error rather than the divine light of truth, because their deeds are evil.

This also is the very reason why the New Jerusalem doctrine is not so much attended to, even as the heresies and blasphemies of Arians, Deists, and Socinians. The true religion is overlooked, nay, wilfully despised, because there be comparatively few who receive it for its own sake. It is totally foreign to the purpose, to object with a sneer, Are the members of your New Church good men, or better men than others? That is not the argument in question. Let the greatest enemies to the truth read our doctrines, which are summarily comprised in a very small compass, and we now challenge them to gainsay what some of them have already conceded, that the tendency of our divine religion is plainly to inculcate the simple unity of God our Saviour, and a life of obedience to his commandments. These are the two foundation principles, which it is our unspeakable honor to assume and establish, as the very soul which enters into all our theology. But even those who seem earnest and sincere in practical religion, amongst the numerous men in the Old Church, even these shut their eyes, and harden their hearts, lest they shall be converted to the truth of Christ. In consequence of my assurance that no Christian could fairly examine the credentials and doctrines of SWEDENBORG without receiving him, etc. one of them immediately said, with glorious zeal and ignorance, "Ah, then, if they are such dangerous books, I would never

read them!" Though this is a particular anecdote, I fear the sentiment is but too general, even among so many professed, candid, impartial, and learned inquirers in the Old Church, as we now have.

On these important considerations, let me sacredly and solemnly persuade those well-meaning men in the Old Church, (for without a good disposition of mind, they will never comprehend our views, or be able to receive our doctrines) let those, I say, who inconsistently think that the criterion of such a divine thing as truth lies in the majority of recipients among those, who are all, according to their own notions, naturally prone to evil and error, and opposite to God and goodness; let them once prevail upon their prejudices to subside, while they examine this new, this unheard-of religion, which so few receive, but which, by-the-way, is as old as the creation, and is embraced by every angel in the innumerable societies of heaven, as well as by thousands of good and unprejudiced men on earth. In a word, let all be ready to suspect their own uprightness of intention, the more because of their natural opposition to this glorious dispensation. Taking their bible and prayers to God for direction, let them compel themselves to examine the credentials of our inspired SWEDENBORG, if it were only because he is so much derided by *a corrupt and degenerate world.*

N. J. J.

DIVINE BLESSINGS.

We have lately met with a sermon which has peculiarly arrested our attention for its correctness of thought, and beautiful simplicity of style. It was preached by Mr. SIBLY, minister of the New-Jerusalem Church, in Fryars-street Chapel, Black Fryars, London, from the following words, in the twenty-fourth verse of the sixth chapter of Numbers: "*The Lord bless thee.*"

After proving that the *good things of this life* are not blessings, except to those who exercise them to the good of their neighbor, he proceeds to describe what may be denominated *real and substantial blessings*, as the primary of which he first mentions the riches of *spiritual and heavenly good.* After dwelling with some considerable emphasis upon this point, he thus proceeds:

"Another, and second particular of real blessedness, which the Lord bestows only on his faithful sons and daughters, is the causing them to become fruitful from the *spiritual* affection of truth.

"With respect to the attainment of the affection of truth, it cannot be accomplished without a *re-action* on the part of man, as well as action on the part of the Lord; but the fructification flowing from and consequent upon the affection of truth, is of the Lord alone.

"The affection of truth is qualified according to the motive whence it is received; if truths are only received from a *natural* motive which springs from the loves of self and the world, and they are made use of for the same ends, then the mind is only inspired with a *natu-*

ral affection: but if truth is received from a *spiritual* and heavenly motive—from a desire of knowing and possessing the knowledge and understanding of the real and genuine truths and facts, relating to a heavenly state and a *spiritual* world, and when known, the life is bended according to the illumination of the mind into truth, then the man attains to and is gifted with a *spiritual* affection of truth. In the attainment of this *spiritual* affection of truth, the Lord acts by means of the inspirations of the good angels and spirits who are with man; the man, at the same time, *re-acting* from the Lord, in putting the knowledges of the truths, (into which he has become illuminated from the Lord, by means of the WORD) into practice; in proportion as we persevere in this course, endeavoring, with our present faculties, to know, to understand, to will, and to *act*, agreeably to our light received from the holy WORD, which is from the Lord himself, (the holy Scriptures being the Lord himself in his divine proceeding with men)—as we persevere in this circle of life, the Lord causes to fructify in the goods of love and charity—of love into himself, and of charity towards our neighbor, in a continual increase, and herewith, in the pure joys and unfading felicities of HIS Heaven.

"If we may so represent it, this circle of life, with the Lord's faithful, is ever continued in a spiral form, and in every round of the circle we advance and become more elevated towards the Lord, whence the fructification first commences, by whom it continues, and from whom alone is all its increase; consequently, the nearer we approach the Lord, the greater portion of his divine love is enjoyed, and the greater is the fulness of heavenly felicity, agreeably to those words of the psalmist, "*In thy presence is fulness of joy, and at thy right hand are pleasures forevermore.*"

"In the third place, to be blessed by the Lord, is, *to be disposed into Heavenly order.* This is a work in and with men, of the Lord alone, therefore a real blessing; a blessing which includes in it the work of regeneration, and of reducing the man to an image and likeness of himself.

"Man, as naturally born into the world, is opposed to the order of Heaven; for those loves, which are altogether opposite to the order of Heaven, form his head and his body, whilst all things of a Heavenly and spiritual nature are at his feet, or placed beneath them. With the natural and unregenerate man, the loves of self form the head, because he is supremely captivated with himself; self is the charming idol he adores. The love of the world constitutes the body, and the love of his neighbor and the Lord, the legs and the feet. Hence, the natural man, in this inverted order, instead of being an image and likeness of the Lord, is an image and likeness of hell. We must be *inverted* from this order to receive the blessings we have before enumerated—to be enriched from the Lord with *spiritual* and Heavenly good, and to become fruitful from the affection of *spiritual* truth. To *invert* this order, and to cause that those things which now form the feet, should be elevated to, and form the head of the *spiritual* frame, is of *the Lord alone;* but it is absolutely necessary while we so teach, (that this inversion of our state, thus the regeneration of our nature, is of the Lord alone,) we also inculcate and declare the necessary work to be done *on man's part*, without which the Lord can in no wise ac-

complish this divine work, nor gift with the blessedness of arranging our whole man, from head to foot, into Heavenly order; without which arrangement being made, we can never become elevated to the Heavenly place, so as to be consociated with the blessed angels, who are all so arranged in themselves.

"The work necessary to be done *on our part*, is, that of repentance; not that we would in the least wish to insinuate, that man can repent of himself; still, *he must exert his powers*, in which he is momentarily upheld, to do it *as* of himself; and if he continually implores the Divine aid, at the same time, is found watchful against his besetting sins, guarding as much as possible against the appearance of evil, *the Lord will give strength equal to the day*, he will bring through the waters and through the fire, and cause the soul at length to triumph in his Holy Name, without whom the Christian can do nothing of good, nor has he any power against his evils.

"As man thus does the work of repentance, sincerely before his God, in putting away the evil lusts and false delights of his natural man, the Lord regenerates the internal; and as regeneration proceeds, the man becomes *inverted* from the order in which he stood by nature, until, by the Divine mercy and grace of the Lord, he is completely arranged in all the parts of his spiritual man into the order of Heaven; the love of the Lord above all things will constitute his head: the love of his neighbor (at least *as himself*) will form his body; the love of the world the legs; and the love of self the feet. Nay, this latter love shall become even as the ashes under the soles of the feet; and all reasonings from that love shall be accounted as that accursed dust which is the serpent's food: the serpent which beguiled our first parents representing this sensual principle, and the fallacious reasonings therefrom.

"This *inversion* from the order in which we stand by nature, into the Heavenly order, after the similitude and likeness of our Heavenly Father, is *of the Lord alone;* for man knows nothing of the Lord's operations to effect this inversion of his state; *it is all a secret Divine work carried on in the* INTERNAL *of man; the operation of which, in no case, coming within the cognizance of the man himself, whom the Lord is so reducing to order, and in mercy kept hidden from the man; for however, it may be lawful and profitable, to view the Lord, in the back parts, it is not so in the face;* for the Lord will have the glory of our salvation from first to last; he will be a whole Saviour. And, was man now to know and sensibly feel the Lord's guidance and direction upon his internal man, he would mix his own *propriety* or *selfhood* with the divine operation, which would destroy the effect of the whole, and render the Lord *unable to save him to eternity.*

"This Divine blessing of becoming arranged into Heavenly order, according to what we have been declaring, takes place in a *progressive* manner. None of the Divine works (as regeneration, purification, sanctification, and illumination) are effected in their fulness at once; so far otherwise is the case, that *the little done for us in time, by the Lord, with respect to these Divine works, are only a prelude to, or as it were, laying the foundation for the pursuing these grand and wonderful works in a continuous and enlarged scale to eternity.*

"Before the arranging of the man into Heavenly order, the inverted order in which he stands by nature, is first to be destroyed, which can only be done *by little and little;* for *this* reason, amongst others, man's life—his *spiritual* life, or the life of his spirit, by nature, is in this order; and, was that all to be broken *at once*, he would be destroyed, body and soul; for his spirit would be left without life, from whence life flows into his body. Therefore, the Lord, in mercy, *does not drive out the Canaanite from the Land, but, by little and little, lest the man should be devoured by the beasts of the field.* The Lord, therefore, does not suffer to come or bring all the evils of our nature, into our sight at once, because it would overwhelm us; it would be more than the spirit could bear. We first see our *external* evils, their nature and quality, and afterwards our *internal* evils are placed before our eyes, in order that, as our *spiritual* strength increases, we may press on in the spiritual warfare. It is only as evil loves are cast out in this warfare, that Heavenly loves can become elevated in the Soul, until, by a constant perseverance in opposing of our evils, *inward* as well as *outward*, the love of the Lord above all obtains the most elevated throne in our hearts, to whom all other loves and principles are willingly subordinate."

Speaking of a fourth particular, involved in the Divine Benediction pronounced in his text, which is conjunction with the Lord our God, the preacher goes on to observe—

"We must have our eye of love fixed on him in Divine *human form.* It is impossible to be conjoined by love and faith to a person of whom our mind can form no conception; that we might, therefore, have a fixed and stable foundation for our love and faith, that we might have our God ever in our mind's eye, Jehovah was pleased, under the Old Testament Dispensation, to manifest himself in a human form, appearing to the patriarchs and some of the holy men of old, as in the form of an angel; and at length to work out our redemption and salvation, came down personally upon our earth, in an assumed Humanity. God was manifest in flesh, and having become glorified therein, he took it up into, and therein ascended above the Heavens.

"The Lord and Saviour Jesus Christ, therefore, is the only God of Heaven and earth, with whom the Man of the Church can become conjoined by love and faith; because he is the visible Jehovah to the eye of the mind, in whom dwells the invisible, as a soul within a body. The true and faithful Christian will cheerfully make him his all in all, believing in the truth of that which the apostle Paul has declared, that in him dwelleth bodily all the fulness of the godhead.

"That he retained the Divine *human form* after his ascension to glory, we may learn from John's Revelations; for he declares, that he appeared to him as the Son of Man, whose countenance was as the sun shineth in his strength, his head and his hair as wool as white as snow, clothed with linen down to his feet, and girt about the paps with a golden girdle, Saying, I am Alpha and Omega, the beginning and the ending, the first and the last; the first in his Divinity, the last in his Humanity; and in these united, the Who is, the Who was, and the Who is to come, the Almighty.

"This is the God whom the angels adore, whom they fix all their love upon, whom they place all their confidence in, who makes all their Heaven, and to whom they unceasingly ascribe, as is most justly due, all the power, glory, praise, and dominion for ever. And did the man of the Church below determine to know, to love, to worship, and obey no other God, save Jesus Jehovah only, the happiness and joys of angels might, in some small degree, be experienced on earth; because in this case, the angels of Heaven and the men of the Church would form one in heart and soul, whence reciprocal benefits would be derived, and the whole conjoined to the Lord. The Church below with the Church above, would, together, form the Lord's body. She would experience, ever new, all the joys of the Bride, the Lamb's wife, whilst he showered down and dispensed from his ever loving hands, all the blessings which a Heavenly, yea, a Divine Bridegroom can bestow.

"Thus have we endeavored, briefly, as our time would admit, to illustrate the nature of real blessings, which, once given from the Lord, last through time into eternity. In general, it is, in giving to love him above all things, and our neighbor as ourselves: in particular, it is to be enriched with spiritual and Heavenly good—to be made fruitful from the affection of spiritual truth—to be arranged and disposed from head to foot into Heavenly order; and, lastly, to be conjoined to the Lord himself. These blessings are never-fading, substantial, and eternal. These are the good things which the Lord invariably gives to all of his faithful sons and daughters who walk uprightly, far preferable to all natural blessings, the utmost mortals can boast; but, which enumerated Divine blessings, when received, will cause the natural good things to be enjoyed in a more comfortable manner; because whatever is possessed thereof, whether little or much, will be received and enjoyed by the faithful, with a contented mind, and a heart filled with submission, gratitude, and humility, ever considering, that they are under the guidance and immediate care of him, who can withhold no real blessing from those that love him and keep his commandments."

OF THE HOLY SUPPER IN THE ROMISH CHURCH.

The worship of Roman Catholics, considered *as a Church*, is in many respects similar to the worship of the Jews, being merely *external*, without any thing of *spiritual* life in the *internal*. But in one respect the Catholics have committed a greater enormity than the Jews ever did; that is, in depriving the laity, or common people, of the privilege of reading the holy WORD, whereby they might become acquainted with the *interior* things of the Church, and of religion. This circumstance, however, notwithstanding the wickedness of the priests in thus endeavoring to establish their dominion over souls, by keeping the people in gross ignorance, was permitted to take place by the Divine Providence of the Lord, for several wise purposes, the prin-

cipal of which is, that the people might not be capable of profanation; for without a knowledge of, and belief in the *internals* of the WORD, of the Church, and of religion, profanation cannot take place, seeing that no one can profane that of which he is ignorant. For the same reason it is said in Scripture, of the Jews, that "the Lord blinded their eyes, and hardened their hearts, that they might not see, and be converted, and healed."

It is of the Divine Providence of the Lord, that in the celebration of the Holy Supper in the Romish Church, the bread and the wine should be divided; and the bread, which is representative of the Lord's flesh, be given to the people; while the wine, which is representative of his blood, is drunk by the priest alone; when yet it is the blood that gives life to the flesh, just as wine does to the bread. For as bread without wine yields no nourishment to the body, so neither does the good of love, signified by bread, without the truth of faith, signified by wine and blood, yield any nourishment to the soul.

It is also of the Divine Providence of the Lord, that the priest should drink the wine; for thereby is signified the nourishment of the soul by Divine Truth alone, without the good of love; and yet this affords no true *spiritual* nourishment, but is only productive of *external* sanctity without that which is *internal*. In this case the wine, separate from the bread, signifies truth falsified; and its being drunk by the priests alone, denotes that the truths of the WORD are perverted by them, and applied in confirmation of their wicked lusts: whereas its being refused to the people, implies that they are kept in ignorance of the truth; while the bread that is given them, separate from the wine, denotes that they are principled merely in *natural* good, and not at the same time in that which is *spiritual*. That this is actually the state of the Romish Church, generally speaking, both in respect to priests and people, will appear plain to any person who has light sufficient to discern the difference between the pomp of *external* ceremonies and the simplicity and purity of *internal spiritual* worship. But we trust there are many individuals of that persuasion, who begin now to have the eyes of their understanding open to the light of truth, and will not long submit to have the bread and wine divided in the Holy Supper; but will judge and act for themselves, in this, and in other concerns, as every rational and free agent ought to do.

TO THE EDITORS.

GENTLEMEN,

I was much pleased with the anecdote in the last number of your Magazine, concerning the existence of seven primary planets in our solar system, so plainly asserted by SWEDENBORG in his Treatise on the Origin of the Earth, published in the year 1745. A few evenings since, conversing with a friend on the same subject, we were led to examine into some other of the writings of this extraordinary man; and in the first volume of his philosophical works, part 3, where he treats of the universal chaos, it afforded us additional pleasure to find that *seven primary planets* were there likewise mentioned, and actually delineated. This important and valuable work, in 3 volumes folio, was printed under the author's own inspection, part at Leipsic, part at Dresden, *as early as the year* 1734; and is replete with solid reasoning, deep investigation, and unaffected piety. The witlings and superficial observers of the present age have hitherto been pleased to consider this astonishing author as an enthusiast and a madman; and even grave divines have not hesitated to pronounce his wonderful discoveries to be no other than waking dreams, or the reveries of a disordered imagination. But, Sirs, it must afford pleasure to sincere lovers of truth, to perceive the time arrived, when wisdom is justified of her children. For my own part, I am firmly persuaded, with many others, that the *philosophical*, as well as the *theological* principles of this illuminated author, stand unrivalled, and will bear the test of the strictest examination. I regard him also as a divinely-inspired herald and messenger, commissioned to proclaim the most important truths to mankind; and doubt not but his works will be the delight and admiration of succeeding ages. AMICUS.

We have also received a letter to the same effect, as the above, from another Correspondent, *B. C.* accompanied with the following remark:

"A French author of some fame, the late Mr. De Buffon, had himself taken notice of the same seventh planet much before Mr. Herschel; but then it was in a work which he took almost word for word from SWEDENBORG, without mentioning his name; so that SWEDENBORG has, in all respects, the honor to be the true discoverer of that number of primary planets."

TO THE EDITORS.

GENTLEMEN,

Having seen, in your publication, several explanations of Scripture passages, which I thought very just and reasonable, I am induced to request that you will give, in your next number, the *internal* or spiritual sense of the following verses in the sixteenth chapter of St. John: "And in that day ye shall ask me nothing, verily; verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you." CALVIN.

TO THE EDITORS.

GENTLEMEN,

Your general invitation to correspondents inclines me to hope, your next number will account for the difference in the first and second editions of the translations of Swedenborg's True Christian Religion, or Universal Theology, respecting the Decalogue. In the second edition, the first and second commandments are united, and the tenth divided in two; but otherwise in the first edition. It is also observable in your Liturgy, that the two first make one, and the tenth two; but whether this difference is owing to the author, translator, or editors, I know not; therefore should be glad to have some reason assigned for such alterations in so Divine an Institution, as the Decalogue certainly is. Your attention to this hint will oblige an admirer of the Baron's writings, and a constant reader of your useful Magazine, although yet A MEMBER OF THE OLD CHURCH.

ANSWER.

We are happy to embrace the first opportunity of complying with the request of the above correspondent, in making answer to the question which he has, with so much propriety, put to us. The following information, we hope, will prove satisfactory to him.

The division of the Ten Commandments, as they stand in the second edition of Swedenborg's True Christian Religion, and in the

Liturgy of the New Church, is the proper division agreeable to the author's original Latin, as well as the *ancient* usage of the Christian Church. The reason why it was not so divided in the first edition of the True Christian Religion, we understand, was, because the translator of that work was apprehensive it might give offence to some English readers, who had been so long accustomed to the other division, as even to conceive a veneration for it. But when the writings of Baron Swedenborg began to be a little more generally known, and in consequence thereof men's prejudices in favor of established customs, *merely as such*, were considerably abated, it was thought proper, on printing the second edition of the work abovementioned, to make the same division of the Decalogue, as the author himself had done in the original: and this more especially as it was considered to be the *true* and *proper division*.

That the division of the Decalogue, as printed in the Liturgy of the New Church, both in regard to the two tables, and the ten Commands, is the true and proper division, will appear evident on examining their nature, end, and contents. It is universally admitted that the Ten Commandments were written upon two tables, and that on the first table were written four commandments, having respect to man's duty towards God, and on the second table the remaining six, which regard man's duty towards his neighbor. Accordingly, the Christian Church, prior to the time of the Reformation, made the fourth or last commandment of the first table to be that beginning with these words, *Honor thy Father and thy Mother, etc.* agreeable to the order in which it stands in the New Church. But among the many enormous abuses which had crept into the Church, this also was one, namely, that the Roman Catholics interpreted the fourth commandment as not only licensing, but even enforcing the worship of the Virgin Mary, whom they impiously and idolatrously supposed to be the Mother there meant. When the Reformation took place, the Protestants with great propriety rejected this abuse of the commandment, as most dangerous and fatal to the Church: but being ignorant of the *internal* sense of the Holy Scriptures, or who and what were meant, in that sense, by the Father and Mother which are to be honored; and consequently not knowing the true *spiritual* reason why that commandment was written on the first table, they ventured to shift it to the second, which regards our duty to our neighbor hoping thus to be entirely clear of the Popish abuse. But in this, as in many other points, by endeavoring to avoid one evil, they fell into another; for, having removed one

commandment from its proper table, in order that they might still preserve the due number in each, they split the first commandment into two, and ran the ninth and tenth into one.

The *external* Conduct of a Church has always carried with it something singularly expressive of its *internal* faith, and the peculiarity of its worship. Thus as the distinguishing feature of the Protestant Churches has been *faith alone*, so they were naturally led to select that doctrine of the Popish Church which was most favorable to their new scheme of salvation, and thereon to erect a superstructure which should most effectually distinguish them. This doctrine was that of a Trinity of Persons in the Godhead, equally maintained by Roman Catholics and Protestants. But as the prevailing evil in the Romish Church was the lust of dominion over the holy things of the WORD, and over the souls of men, therefore they raised a system of idolatry, congenial to that love of self, on the perversion of such passages as in the letter *seemed* capable of countenancing the worship of dead men; to the honors of which worship many of them expected to arrive by canonization after death. Protestants, on the other hand, seemed to be influenced by different motives; and accordingly, the doctrine of justification by faith alone being their grand topic, and this owing its very birth, life, and support, to a division of God into Three Persons, they only acted in conformity to these acknowledged principles, when they divided the first and great commandment, (which, like its *Divine Author*, should be but *One*) into two distinct commandments, as if there were two distinct Gods whom we are commanded to worship.

Having said thus much in regard to the conduct of Protestants in first altering the division of the Commandments, we shall now in a few words give a further reason, than what has been already advanced, why the New Church in her Liturgy has restored the true division, as well as given the *literal* translation from the original Hebrew.

By the *internal* sense of the fourth commandment we are taught that the Lord is our Father, and the Holy WORD, or the New Church, our Mother. And this is the reason why that commandment properly belongs to the first table; for the WORD being from the Lord, is Divine, and as such it is also the Lord himself, according to John i. 1. The same is also true of the Church, for it is the Divinity proceeding from the Lord as received by the members of the Church, and by no means any thing belonging to man, which constitutes the Church.

As the first sentence in the Decalogue is, in a general point of view, the life and soul of all that follows; so in a more particular sense

is it the life and soul of the first table. And so again, the fifth commandment, being the first of the second table, viz. *Thou shalt not kill*, is also, in subserviency to the former more universal sense, the very life and soul of all the following; for as *murder* includes every species of ill-will to our neighbor, so the *internal shunning of murder* includes every species of mutual love and charity. Such, and a thousand times greater, is the wonderful perfection of these heavenly commandments.

The circumstance of the terms *Father* and *Mother* being applicable, in the *literal* sense, to the parents and guardians of children, does not properly rank that fourth commandment in the second table; for the duty which children, by virtue thereof, owe to their parents and guardians, is not so much a part of *neighborly love*, (the true characteristic of the second table) as *a kind of worship* (peculiar to the first table) paid by them to those, who stand as it were *in the place of the Lord*, during the time of their minority; in all which term, as the innocence of ignorance prevails, the Lord permits such *worship*, (if we may so call it) or rather *honor*, to be paid by children to their parents. From which consideration it is evident, that the fourth commandment, viz. *Honor thy Father and thy Mother, etc.* properly belongs to the first table; and that there is nothing even in its *literal* sense, which opposes such arrangement.

But the great reason why the New Church makes only one commandment of what the Protestants make two, is, because the whole substance and design of *their two* is evidently but *one thing*, namely, the worshipping no other God than the Lord alone. And as this is the sole and simple end of both, we see no necessity for dividing what God himself has joined; but rather consider the *external* division of that first and great commandment, as a strong presumptive proof of the mental acknowledgment of more Gods than one.

Other reasons might be advanced in opposition to the Protestant division of the Ten Commandments, and in favor of that which is adopted by the New Church; but we trust the foregoing observations will be found sufficient to justify the conduct of the members of that Church, in having so rigidly adhered to what they humbly conceive to be the truth, independent of all prejudices either for or against any party whatsoever, whether they be of the Popish or Protestant persuasion. M. K.

CHILDREN, as soon as they die, are taken up into Heaven, and delivered to such of the female angels as, when in this world, were more particularly fond of children, and who also loved God; where they are instructed by the most exquisitely delicate representations, adequate to their tender capacities. *H. H.* 335, 336.

TO THE EDITORS.

GENTLEMEN,

Your "*Theological Repository*" for February, 1813, has just arrived, and is now before me; and it is with great sincerity I add, that its very interesting contents, both original and selected, have afforded me a degree of pleasure utterly inexpressible in human language. Hence I feel it my duty to renew my humble offerings towards enriching this valuable and singular medium of disseminating *genuine truths;* and thereby contributing in establishing its character as a "*Luminary*" indeed.

Among the various passages of Scripture there requested to be opened and explained, in their true and *spiritual* sense, that proposed by "*A Constant Reader,*" from the xxiiid chap. of Deut. 15th and 16th verses, has particularly attracted my attention and consideration, and if no other essay on the subject, from a more enlightened correspondent, should be offered, and you think the following cursory remarks worthy a place in your next number, they are entirely at your service, and that of your liberal readers.

In the common translation of the Scriptures, now before me, the text runs thus:

Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee.

He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best!!!"

Without any previous remarks on the objections offered by your "*Constant Reader,*" respecting the fraud, disorder, and profligate consequences, of attending to, and resting in, the mere literal injunction in the text; and approving of his previous remark, that if this precept be, indeed, the *Word of God,* (as I fully believe it to be) "*Heaven and earth may pass away,*" before one jot or tittle of the law or WORD of God shall fail, I shall proceed to make a few remarks, on the true and *spiritual* sense of this singular passage, in order to show in what light, or point of view, it *ought,* and *will* be considered by the future Church of God. At the same time remarking that the Jews, for certain wise purposes of Providence, were taught to observe it in its mere literal sense, and never understood its more interior, recondite, and truly Christian explication.

MASTER, in the *spiritual* sense, has a reference to a *teacher* in the Church, and abstractedly to the *doctrine* which he teacheth; and SERVANT has respect to such as receive instruction from, and are under a kind of *bondage* to, these *Masters,* or teachers, in consequence of their

state of ignorance, and also a kind of external *humility* in some. Among the Jews of old there were two distinct classes of servants, viz. *Hebrew* servants who were entitled to their freedom at the expiration of the *seventh* year, and *Heathen* servants whom the Jews were permitted to retain in bondage during life, and to bequeath them to their posterity, as an inheritance for ever.

Now these two classes of servants had a very striking *correspondence* to the two principles in the mere *natural* man, which are held in a state of *subjection* to error and to evil, during man's unregenerate state, namely, the *rational*, and the *sensual* faculties. The *sensual* principle, during this state, being held in bondage to man's hereditary evil lusts, and the *rational* principle to the popular errors which then prevail.

The *rational* principle, in this perverted and degraded state, may also be represented by the *Hebrew* servant, who was to be free in the *seventh* year, that is, after it had passed through a full and holy state of temptation combats, and thereby obtained spiritual illumination and consequent liberation from previous fallacies and errors; while the *sensual* principle must, or ought to be, kept under, or in bondage, for ever, by every true Israelite.

That *Master*, in various passages of the WORD, refers to such as *teach* others, appears very evident. Hence St. James says, "*My brethren, be not many* MASTERS, *knowing that*, (if unfaithful in that station) *we shall receive the greater condemnation*," etc. In which case, as well as in the passage now to be explained, *Masters* have reference to *false teachers*. And indeed, it s to be feared there are *now* too many of these false teachers; whose chief object is "*to teach for hire and to divine for money*." Verily I say, that all such Masters as these, shall hereafter receive the greater condemnation.

That *Servant*, also, refers to such as are in an inferior state of illumination, and also to such as are in bondage to their hereditary evil lusts, is equally clear from the holy Scriptures: Hence St. Paul remarks, that "*He that committeth sin is the servant of sin*." And Solomon, that great mystic writer, speaking of the perverted state of the Church in his time, cries out, "*I have seen servants on horseback, and princes walking on foot*." And to add but one or two passages more, our Lord, when congratulating his chosen and enlightened disciples, on their happy illumination over the Jews, says, "*Henceforth I call you not* SERVANTS, *for the servant knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you*." And again, "*Ye shall know the truth, and the truth shall make you free*." With these passages, and their evident allusion and application before us, we have a key to open the most interior and evangelical sense of the text.

Whenever we discover a person under bondage to religious errors, nobly exercising his rational faculty, in judging, condemning, and receding from those errors, into a state of impartial and free inquiry, on all the articles which formed his former creed, Then we may behold, (as *spiritual* men) the Hebrew servant escaping from his former master: and when, again, we happily behold any person formerly under the dominion of his own hereditary evil lusts, or the sinful practices of ungodly men, *escaping* from their former evils, to which they were held in bondage: when we behold such, I say, escaping from such states, into the marvellous light of the gospel, (in its *spiritual* sense) and escaping also from prevalence of those lusts, which once warred in their members, and kept them in a state of "*captivity to sin and death;*" we ought not, by any means, to aid in *delivering*, or bringing back such persons to their *former masters*—to their past state of subjection to errors and to evils. O, no! GOD forbid! Rather let us encourage them to "*dwell with us, even in one of our gates, wheresoever it liketh them best.*"

The *gates* of a city (in the *spiritual* sense) signify those grand introductory truths or doctrines, by which there is an entrance into the LORD'S true Church; or by which the man of the Church, from his former alien state, is admitted into the interior knowledge of the holy Scriptures: such, for instance, as a right knowledge of the adorable object of Christian worship; the true knowledge of salvation; and the true knowledge of the holy Scriptures. Here, I say, let the servant above described, who has happily escaped from his former errors, and evil lusts, "*dwell: even in that place which he shall choose, wheresoever it liketh him best.*" That is, let him not be forced out of the state of illumination and reception of truth which best accords with his interior state of affection; much less, driven away from us, because he cannot feel willing, or is not capacitated to advance more interiorly into the *Holy City*, the *New-Jerusalem*, the last best Church of God. No! let him rather "*choose* (for himself) *in what place he will dwell among us*," as he is accountable to GOD alone, and not to man, for his motives, and his actions, as a rational free agent.

Thus have I endeavored, with all possible brevity, to condense my views of this singular passage of the holy Scriptures. I could enlarge thereon much more, but other, and unavoidable, avocations, will not permit me now. If what I have said will be of any use, in aiding some of the *Servants* above alluded to, to escape from their cruel masters, and to dwell in some of the *gates* of the New-Jerusalem, it will amply recompense and greatly gratify their very humble servant, in all Christian duty, JNO. HARGROVE.

Baltimore, 20th February, 1813.

ON THE LORD'S PRAYER.

It is a most certain truth, that the full meaning of those words contained in the Lord's Prayer, can never be comprehended to eternity, because they have respect to the Lord, who is infinite; but yet, by the divine mercy of the Lord, we may see (even in this life) a spark of that glory that will be emanating and expanding its beams, with increasing beatitudes, to infinity.

I was led to the above, by the consideration of one phrase in that prayer, so properly adopted by the New-Jerusalem Church; I mean, *Forgive us our* DEBTS, in contradistinction to the Old Church, which says, *Forgive us our* TRESPASSES.

I think, by making use of the word *trespasses*, this idea is implied, *That evil has a positive being;* whereas it is a *not-being*, if I may be allowed such an expression. Now the word *debt* evidently supposes this; for what is a debt? a non-payment of that which is due to the creditor: the Lord is that creditor; he has given us an infinite credit of love and wisdom; all that we have, all that we are, is the Lord's due, and who can repay! Nay, the most exalted celestial angel will never be able to strike off the least iota of this divine credit to all eternity.

It appears to me that evil is a negative, not a positive quality; a coming short of the glory of God; a deficiency producing irregularity in the divine order, like a river that, having burst its bounds by a breach in its banks, forsakes its proper channel, which, though small at first, carries increasing ruin and devastation with it; the more the spring supplies, the more it perverts that stream, and the breach grows wider. It is a privation; for as darkness is a privation of light, so is evil a privation of good. In some degree it may be compared to a clock; stop the pendulum, it ceases to go. Now this non-action cannot be said to be a positive quality, but a negative one; it is a privation of that order proposed by the workman; and though he might *foresee* that by stopping the pendulum the clock would cease to go, yet his intention, his joy, his delight is, that it should go; neither could his mechanism be said to go freely, if there was not a possibility of stopping it. The artist wills not its stopping, though he foresaw it; but willed its going; therefore the idea of its stopping was not in him a positive, but a negative. And in this manner, I presume, it may be said, that the foreknowledge of evil is in the Divine Mind negatively; for as all things that ever were, are, or will be, exist in the Divine Mind, so also does a foreknowledge of evil—but as a negative, not as a positive; neither could the Lord prevent evil, and at the same time

leave man his freedom; for freedom of the will consequently implies a possibility of evil.

I presume in this mode, an answer may be given to those who say, How can the foreknowledge of evil exist in the Lord, without his willing it?

Evil being, therefore, a negative, or a non-payment of that debt of love which demands the whole of our will and understanding, with all its constituents and derivatives, and we having not, of our own, one single grain of love to repay the mighty debt, it is for that reason the Lord teaches us to say, *Forgive us our* DEBTS. M. K.

TO THE EDITORS.

GENTLEMEN,

As you have invited the world to taste of your new publication, in so candid a manner, I could not refrain sipping, at different times, small portions thereof; and must as candidly admit, that my palate judged it the *essence of reason*. I do not wish, gentlemen, to inquire by what process you extract such *nectar;* I only wish to be permitted to drink therefrom, requesting, at the same time, you will make the following potion in your next useful Magazine, more agreeable to my palate than it is at present, by informing me what I am to understand by "*The sins of the fathers being visited on the children, unto the third and fourth generation.*" PHILO.

ANSWER.

The following is Baron SWEDENBORG'S explanation of the words above quoted. By *visiting the iniquity of the fathers upon the sons*, is signified the prolification of falshood from evil. In this passage the term *fathers* denotes evils, and *sons* falses: *visiting* means prolification. In the proximate sense, (which is the spiritual-natural sense) by *visiting the iniquity of the fathers upon the sons*, is not meant that the children shall suffer the punishment due to their fathers' iniquity, for this is contrary to the divine law, Deut. xxiv. 16; but that the evil which is in the fathers, increases, and thus is propagated in the children, and successively accumulated. But in the purely spiritual sense, by fathers are not meant fathers, but evils; neither by sons are meant sons, but falses. Whence it follows, that the above words denote the prolification of what is false from evil continually.

By the words, *Unto the third and fourth generation*, or rather, according to the Hebrew, *upon the third and fourth*, (viz. sons) is sig-

nified in a long series, and conjunctively. The term *three* denotes something full and complete from the beginning to the end, consequently in a long series: hence the *third sons* signify falses in a long series. The number *four* denotes conjunction, the same as *two:* hence the *fourth sons* signify falses in a long conjoined series.

Such is the *spiritual* signification of the above words, which, however, are only predicated of those who *hate Jehovah*, that is, of those who are in evils and thence in falses, and who deny the Divinity of the Lord's Humanity: while, on the contrary, to those who love the Lord, and keep his commandments, the most abundant mercy is shown, and after death they are gifted with all the blessedness of eternal life.

M. K.

For the Halcyon Luminary.

SERIOUS REMARKS ON HEAD-KNOWLEDGE.

As many essays and speeches have appeared for years past, on subjects which have employed men's minds, without large benefit, the writer of the following lines, in a measure concerned for his country's good, was willing, in his turn, to offer some sentiments to be pondered by those whom the subject may concern, without wishing to press them impertinently.

Sentences of valuable men who have lived before us, may be revived at times without harm, when they seem applicable. I have lately taken notice of some lines in Dr. Young's Night Thoughts, which perhaps I might now be justified in reciting, [with the eighth line somewhat varied] as they have occurred on the present occasion, viz.

Heart-merit wanting, mount we ne'er so high,
Our height is but the gibbet of our name.
Let genius then despair to make thee great,
Nor flatter Station; what is Station high?
'Tis a proud mendicant; it boasts, and begs.
It begs an alms of homage from the throng--
And oft the throng denies its charity.
Can Station [a mean person] aggrandize?
Pigmies are pigmies still, tho' perch'd on Alps,
And pyramids are pyramids in vales:
Each man makes his own stature; builds himself:
Virtue alone outbuilds the pyramids, etc.

On taking a serious view of that part of the world called Christendom, and of that denomination of men therein, who are termed the literati,

(or learned) frequent occasions offer to serious minds, to wonder, pity, and lament. 1. To wonder why men, favored with large talents, and permitted to acquire much literary knowledge, should, in so many instances, forget what they are, and for what purpose created; and thus fall under the temptation of our grand enemy, so as to become puffed up with a knowledge not of the purest kind, or not superior to what an inspired writer calls "earthly, sensual," etc. 2. To pity them, and lament on account of the injury the poor soul receives in that situation, unless timely rescued from the danger.

The wise in heart may observe in our day, as was formerly observed, that outward school-learning, where it lays much in head-knowledge, not guarded with humility, is apt to puff up those who have valuable talents. It is not so, where the heart becomes sincerely devoted to love and serve our great Creator. This preserves us in daily fear before him, remembering we are altogether dependant on him, and unto him finally accountable. King Solomon early saw the value of such an humble state, and therefore hath left a lesson instructive to all generations, viz. that "the fear of the Lord is the beginning of wisdom."

Not coming under this proper guard and regulator, so indispensibly necessary, (men, like trees, being known by their fruits) it is observable that too many fellow-men become "vain in their imaginations, their foolish hearts darkened, and their minds thus deprived of true judgment even in temporal matters. Also, not being disciplined by the fear of the Lord, the tongue of the eloquent orator is but an "unruly member," and perhaps may at times be instrumental in circulating that which is comparable to deadly poison; and, if not counteracted by the prudent efforts of wiser persons, and the kind interposition of Divine Providence, such poison may prove pernicious; affecting the health of nations, commonwealths, and public constitutions; as well as be of dangerous consequence to the foolish individuals, who, being vainly puffed up, have thus dared to use a sinful liberty.

When we give way to serious reflections of this kind, how much is it to be desired, by every true lover of his country, that the inhabitants generally, and those chosen into high stations especially, would endeavor to seek after and cherish that humble state of mind in which true wisdom is only received; and wherein, feeling the necessity thereof to guide them in a proper conduct, as acting under Almighty God, the Maker, and awful Governor of the world, they might sincerely petition him to afford such wisdom. His great loving kindness encourageth men of all ranks to ask for it, and the sincere he assisteth to approach him with suitable reverence in asking. For encouragement to all these it is left on record, "If any of you lack wis-

dom, let him ask of God, that giveth to all men liberally, and upbraideth not," etc.

Is it not indeed to be deeply lamented, respecting the extensive continent of North America! In the various parts thereof much hath been said of liberty, liberty, etc. Therein also there hath been not a little of extolling learning, universities, colleges, sciences, etc. etc. A land of rapid, or uncommon population, in the last and present century! Numerous inhabitants, learned and unlearned, under the name of Christians! That, nevertheless, under this name and high character, there should be so extensive an appearance of a soaring or puffed up disposition! A temper and spirit too lofty, and seemingly self-sufficient, to stoop so low, as to learn and receive true wisdom, through humble obedience to his spirit and precepts, whose dignified name they assume! an unaltered part of whose doctrine to all professing Christians is, "Learn of me, for I am meek and lowly in heart." Surely, if we believe the undiminished truths of the gospel, it is from this pure source, no less now than in the days of the first Christians, that which truly merits the name of wisdom, is to be obtained: which ever was, and still remains to be, *very distinguishable* in its effects among men, and in their councils and conclusions, both of Church and state, from that fallacious wisdom which "is from beneath," or rising out of that region, where Lucifer, the puffing, ensnaring spirit, predominates.

Let every wise and serious person judge concerning the difference; if that knowledge and wisdom, truly substantial, which is learned in humility instead of head-knowledge, or that which is floating and unsubstantial, were to become the principal object of pursuit in acquisition, in the families and all the seminaries of learning, amongst men bearing the Christian name, and the image of a *Creator, beneficent beyond the description of words!* in diffusing his blessings among the humble in all situations! yet resisting the proud, the high-minded, and those puffed up, or not truly mindful of their own transient state, and the proper end of their being here on earth, without respect to name or character; leaving these (unless they learn humility) to perish in their own deceivings: yet still giving wisdom, grace, and stability to the meek and lowly-minded Christian, learned and unlearned, in all stations of life, according to his unsearchable goodness.

Surely, if this noble pursuit of best wisdom in the Lord's fear, with becoming humility, had proper place among us, and with those of upper rank; and such especially who are advocates for large school-learning; let it be considered, whether true knowledge and understanding, prudence, benevolence, peace, and uprightness of conduct, would not more eminently take place and prevail in North America?

Thus men in each superior station, becoming humbled, enlightened, and directed by substantial wisdom. Their brethren also, of inferior rank, and lower capacity, humbling themselves, and turning sincerely to seek the same guide; instructed and encouraged herein by bright examples of those above them, and allured thereto by the savor of *their* conduct; whether we might not, in the nineteenth century, mutually witness a diffusion of the consoling and happy effects of best wisdom in general! as the prime ancient characteristic of the Christian religion? And would not this be a stronger and more effectual barrier, in a country, against supposed enemies, than all the rattling of military pride and parade? or than all the combined force of men and ships for defence, which earthly wisdom could ever plan or devise? And would not this superior wisdom, if taken as a counsellor, lead to the total suppresion of strife, discord and bloodshed, because this wisdom was anciently described, and remains to be, "Pure, and peaceable, gentle, and easy to be intreated, full of mercy and good fruits?" Would it not prevent and subdue the bitter effects of animosity and party spirit amongst Christian professors—guiding and presiding in the councils of men? Would it not, in a wonderful manner, assist amongst the rulers, judges, magistrates, and legislative bodies in every department; preserving them under the fear of him who is Lord over all; dictating their acts and decrees; guarding their speeches, resolves, and declarations; and helping men *substantially* in the proper discharge of duty in every needful function and station?

In fine, under a general influence of best wisdom amongst professing Christians, each one being thereby instructed to know himself, that being the first knowledge neecessary, and very material towards making wise men; as it teaches us that the greatest, and most knowing among mankind, are but as poor weak bubbles; whether there would not from hence be seen, a great diminution of outward ostentation, pomp and splendor, in show and appearance, many ways? Yea, of vocal and written productions of eloquence, which, when tried at the true standard, would not, perhaps, amount to more than multiplied words lacking the savor of true knowledge, and therefore tending to darken counsel, and mislead men from wisdom's path, even in temporal concerns, as well as otherwise? And, are not great numbers of incautious persons, now-a-days, tempted to spend much precious time in reading and hearing of nugatory bubbles, blown up by that knowledge that is from beneath, or from Lucifer's region, which only puffeth?

Lastly: relative to persons of bright natural parts, not unlearned, yet in lower rank, and intended, no doubt, by the Great Author of their Being, (if humility was abode in) for real usefulness in some proper station. Whether numbers of this class, by coming under wisdom's discipline, would not be instructed in Christian modesty, to lessen their improper scribbling; and to seek preservation from the sin of giving the undue liberty to the pen which too many have done, or to that unruly member, the tongue, in private discourse, and more publicly; even some with a kind of low-lived eloquence, not only to rail at and revile their equals, and perhaps superiors, or to abuse right reason; but at times, by wantonly uttering speeches, or writing in a way disgraceful to human nature, derogatory to the Christian religion, and almost invasive of the prerogative of Almighty God.

Surely, these are not mindful of that modesty which they should observe, because of their own weak, fallible, and transient state, nor of God's awful judgment, which awaiteth the guilty, haughty, and presumptuous, and his marvellous benignity and Providential care over all, both high and low, who humbly love and fear him, throughout the earth, his footstool.

RUSTICUS.

THE BOUQUET.....N°. III.

EASTERN LITERATURE.

It must be highly gratifying to every lover of the belles-lettres, to behold the gradual dispersion of that cloud of darkness which has so long hung over the literature of the East. The dawn is past—the gates of light are thrown open, and those treasures of antiquity which have been for ages buried in mysterious darkness, are now rising, to add a new lustre to the world of letters.

Among the men of talents and industry who have signalized themselves in the useful employment of bringing the effusions of Oriental genius to our view, Sir William Jones holds a high rank. To him the antiquary is indebted for the recovery of many monuments of the labors of past ages; rescued from the tomb of oblivion, where they were mingling with the ashes of the mouldering hand that raised them. In him, Science beheld one of the noblest of her votaries—Religion, one of her brightest ornaments. "Huic *Musæ indulgent omnes, hunc poscit Apollo.*"*

* To him every Muse is propitious, and Apollo claims him for his own.

"To him, familiar every legal doom,
The court of Athens, or the halls of Rome,
Or Hindoo vedas taught; for him the muse
Distilled from every flower Hyblæan dews.
Firm when exalted, in demeanor grave,
Mercy and Truth were his, he loved to save.
His mind collected, at Opinion's shock,
Jones stood unmoved, and, from the Christian's rock,
Celestial brightness beaming from his breast,
He saw the *Star*, and worshipp'd in the East."

Nothing from his pen can be uninteresting or unprofitable; but as his works are very little known in this country, it will, no doubt, be pleasing to some of the readers of the *Halcyon Luminary* to be introduced to a part of them, through that medium; we shall, therefore, make our readers acquainted with such pieces as will be most likely to give pleasure, as well as comport with the limits of our department.

The following elegy was composed by a learned *Arabic* philosopher and scholar, Mir Muhammed Husain. As the Arabs are a roving people, without any fixed habitations, it is customary among them to have the attachments, formed between the young of different tribes, broken off by the sudden departure of the tribe of one of the parties. On these occasions, the lover does not fail to celebrate his passion by a poetical effusion; in which he paints the object of his love in the most beautiful colors of which his mind is susceptible. The following will serve as a specimen, as well as show the affinity of their style and manner with that of the Jewish writers.

ELEGY.

Never, oh! never shall I forget the fair one, who came to my tent with timid circumspection:

Sleep sat heavy on her eyelids, and her heart fluttered with fear.

She had marked the dragons* of her tribe, and had dismissed all dread of danger from them:

She had laid aside the rings which used to grace her ancles; lest the sound of them should expose her to calamity:

She deplored the darkness of the way, which hid from her the morning star.

It was a night when the *eyelashes of the moon* were tinged with the black powder of the gloom:

* The sentinels.

A night in which thou mightest have seen the clouds, like camels, eagerly grazing on the stars;

While the eyes of Heaven wept on the bright borders of the sky;

The lightning displayed his shining teeth, with wonder, at this change in the firmament;

And the thunder almost split the ears of the deafened rocks.

She was desirous of embracing me, but, through modesty, declined my embrace.

Tears bedewed her cheeks, and, to my eyes, watered a bower of roses.

When she spake, her panting sighs blew flames into my heart.

She continued expostulating with me on my excessive desire of travel.

Thou hast melted my heart, she said, and made it feel inexpressible anguish;

Thou art perverse in thy conduct to her who loves thee, and obsequious to thy guileful advisers.

Thou goest round from country to country, and art never pleased with a fixed residence.

One while the seas roll with thee; and another while, thou art agitated on the shore.

What fruit, but painful fatigue, can arise from rambling over foreign regions?

Hast thou associated thyself with the wild antelopes of the desert, and forgotten the tame deer?

Art thou weary then of our neighborhood? O woe unto him that flees from his beloved!

Have pity at length on my afflicted heart, which seeks relief, and cannot obtain it.

I have never perused the foregoing elegy without coupling, "in my mind's eye," with the lovely fair-one's "*timid circumspection*," the most *modest attire* and chaste demeanor: and have thought it a pity that modern Fashion does not oftener unite them; especially in a climate like ours. The following anecdote on this subject I offer as

A HINT TO THE LADIES.

A gentleman, at a late fashionable assembly, being asked which of the ladies of the company he thought the most beautiful, replied—"Why, madam, they are *all* beautiful, but that lady, I think, (pointing to Miss ———, who was dressed in the extreme of fashion) *outstrips* them all."

The following verses, accompanied with a beautiful and appropriate air, possess attractions not easily resisted, except by those whose natural sympathies have not been blunted by ignorance or smothered by vice.

THE TWIN ROSES.

On one parent stock two white roses were growing,
From buds just expanding and lovely to view;
Together they bloom'd with the same sun-beams glowing,
And anointed at night by the same balmy dew.

A spoiler beheld the fair twins—and unsparing,
Pluck'd one from its stock, like a gay victim drest;
Then left its companion, his prize proudly bearing,
To blush for an hour, ere it died on his breast.

But, ah! for the widow'd one—shrivell'd and yellow,
Its bright silver leaves lost their delicate hue,
It sickened in thought—pined to death for its fellow,
Rejected the sun-beam, and shrunk from the dew.

Then, where, ruthless spoiler! ah, where is thy glory!
Two flowers strewn in dust, that might sweetly have bloom'd!
A tomb is the record, which tells thy proud story,
Where beauty and love are untimely consumed!

ORIENTAL POETRY.

I cannot close this number of the Bouquet, without again reverting to Sir William Jones. Love, the theme of poets in all *ages*, it seems, produces the same effects in all *countries*, on those who suffer their understandings to become the abject vassals of their wills—I say *suffer*, for every human being possesses the *power* (from his Maker) of subduing his passions. "The following story, in modern Persian, was given me, says Sir W. J. by Mirza Abduloabhim, of Isfahan: it seems extracted from the many poems on the loves of Mejnun and Laili, the *Romeo and Juliet* of the East."

The man who had inebriated himself with milk from the nipple of Anguish, who had been nourished in the lap of Affliction, Mejnun, mad with the bright hue and fair face of Laili, himself a dark mole on the cheek of the desert, having found the way to the mansion of Love, became fixed like the threshold at the door of Love's palace.

Over his head the form of Madness had cast her shadow: the tale of his passion was loudly celebrated.

Among the Arabs a tumult arose on all sides: the relation of his adventures was a desert in their assemblies.

A powerful prince reigned in Arabia, possessing worldly magnificence and riches:

He had seen the depredations of grief through absence from a beloved object:

He had plucked many a black-spotted flower from the garden of Love.

Even in his infancy he had felt the pain of separation: the bitter taste of that passion remained on his palate.

When he learned the story of that afflicted lover, he instantly gave an order to a slave, saying,

"Make thy head like thy foot in running towards Najd; go with celerity like a violent wind: bring speedily with thee to my presence *Her* who has stolen the heart of Mejnun with a glance."

The stripling ran, and soon brought Laili, that empress in the dominion of beauty.

To another slave the prince gave this order: "Run thou also into the desert. Go to that ornament of frantic lovers, Mejnun, the illuminated taper of love, bring quickly before me that inflamed youth, that heart-consumed, anguish-pierced lover."

When the prince looked at him, he beheld a wretch in bondage to the misery of desire.

Madness had fixed her abode on his head: he was clothed, as with a vest, with the wounds of separation.

His locks flowed, like a mantle, over his body: his only sandal was the callous of his feet.

In his hair stuck a comb of Arabian thorns; a robe of sand from the desert covered his back.

"O thou, said the prince, who hast been lost in the valley of sorrow; dost thou not wish me to give thee the object of thy passion, to exalt thee with dignity and power, to bring Laili before thee, gratifying thy soul?"

"No, no; answered he, far, far is it from my wish that an *atom* should be seen together with the *Sun*."

"Speak truly, replied the prince, art thou not willing to recreate thyself on the smooth plain of that beautiful cheek?

"Or hast thou no inclination to enjoy her charms?

"I adjure thee, by the soul of Laili, to declare the truth?"

He rejoined, "O chief of men, with generous hearts, a particle of dust from thy gate is a diadem on my head.

"The pain of my love for Laili is sufficient for my heart; a wish to enjoy her presence thus, would be injustice.

"To gratify this contemptible soul of mine, a single ray from that bright luminary would be enough."

He spake, and ran towards the desert, his eye weeping, and his eyelashes raining tears.

INVOCATION TO RETURNING PEACE.

Sweet Peace, return! thy wonted bliss restore,
Bid war's insatiate scourge prevail no more;
Sheathe the dread sword that deals destruction round,
And ev'ry ear salute with tranquil sound!
Oh! bid oppression from each land retire,
And Freedom's sons with halcyon bliss inspire!
Remove the misery of domestic woes,
And hush the tumult of contending foes!
Let each, with patriot zeal, *all* strife disown;
Be one their wishes, and their motives *one!*
The widow's tears, her sad corroding care,
The orphan's sighs, assist this ardent prayer:
May he on whom propitious Fortune smiles,
Relieve that breast which adverse fate beguiles!
May virtue's impulse every purpose move,
To acts of goodness, UNIVERSAL LOVE!

THE CALUMET.

This is a symbolical instrument of great importance among the American Indians. It is a pipe, whose bowl is generally made of a soft red marble: the tube of a very long reed, ornamented with the wings and feathers of birds. No affair of consequence is transacted without the calumet. It appears in meetings of commerce or exchanges; in congresses for determining peace or war; and even in the very fury of a battle. The acceptance of the calumet is a mark of concurrence with the terms proposed; as the refusal is a certain mark of rejection. Even in the rage of a conflict this pipe is sometimes offered; and if accepted, the weapons of destruction instantly drop from their hands, and a truce ensues. The calumet seems

the sacrament of the savages; for no compact is ever violated which is confirmed by a whiff from this holy reed. When they treat of war, the pipe, and all its ornaments, are usually red, or sometimes red only on one side. The size and decorations of the calumet are for the most part proportioned to the quality of the person to whom it is presented, and to the importance of the occasion. The calumet of peace is different from that of war. They make use of the former to seal their alliances and treaties, to travel with safety, and to receive strangers; but of the latter to proclaim war. It consists of a red stone like marble, formed into a cavity resembling the head of a tobacco pipe, and fixed to a hollow reed. They adorn it with feathers of various colours; and name it the calumet of the sun, to which luminary they present it, in expectation of hereby obtaining a change of weather as often as they desire. From the winged ornaments of the calumet, and its conciliating uses, writers compare it to the caduceus of Mercury, which was carried, by the caduceatores of peace, with terms, to the hostile states. It is singular, that the most remote nations, and the most opposite in their other customs and manners, should in some things have, as it were, a certain consent of thought. The Greeks and the Americans had the same idea, in the invention of the caduceus and the calumet.

IMPORTANT DISCOVERY.

We understand a gentleman of this city has lately discovered an entire new process for manufacturing *Acetate of Copper or Verdigris*, for which he has obtained a patent from the president of the United States. The simplicity of the process is such that the most ignorant laborer may perfect the article in a very short period. It is not yet known whether the article made by this process possesses all the properties, or that it will serve *all* the purposes for which the Verdigris of Commerce is now used; but it is ascertained to be of equal value to the three great consumers of the article—the painter, the hatter, and the dyer. For these purposes alone, it is a subject of congratulation to our country to be, by this discovery, rendered independent of France for supplies of so important an article.

COMPARISON. Seneca observes, that the good things which belong to prosperity are to be wished, but the good things belonging to adversity are to be admired; but prosperity is not without many fears, and adversity is not without comforts and hopes.

MONITORY.

"That Power Supreme, whose uncontested sway
Myriads of suns, and countless worlds obey,
Ordains that error's hapless victim stand
A warning beacon on the fatal strand;
That every woe which springs from vice, shall be
A flaming sword to guard the death-fraught tree."

MS. Poem.

Two cases, tried in the Court of General Sessions in this city, January term, were of an aggravating nature—to wit, that of Thomas Brown, alias Gonsolve, for grand larceny, and Isaac Stevens, for a riot; and, we trust, the following admonitory lessons, given by alderman Vanderbilt to those young men, will have the desired effect—not only on those, but others who too often are guilty of similar crimes.

"*Thomas Brown*, alias *Thomas Gondsolve*, you have been indicted for stealing the property of capt. Wheeler; you have been arraigned at the bar of this court and plead guilty. You stand here as an awful spectacle of human depravity and baseness—guilty of repeated crimes, which ought to put the crimson blush on the most abandoned profligate.

"You were tried last week before this court, for a crime of a similar nature. You were ably defended by your counsel; and as there was some shadow of doubt on the minds of the merciful jury, you were acquitted on account of the probability of your innocence, and your tender years. But, alas! how grossly have they been mistaken, and with what black ingratitude have you requited the court and jury for your acquittal! Instead of obeying their commands, that you should return to your parents like a repenting prodigal, you, in the face of open day, yea, even the next day, added sin to sin; broke open a chest, the property of another man, and stole therefrom the sum of forty-five dollars.

"Is it possible human nature can be so base! Young man, you have trampled under foot with impunity, laws human and divine; and like a hardened wretch, set at open defiance the precept of God's law, delivered in awful thunders from Sinai's holy Mount—'Thou shalt not steal!'

"Before an earthly judge you have nothing more to answer, but to submit with humble resignation to receive the solemn sentence. And it is with pain the court has to pronounce, that you be confined in the state-prison for fourteen years at hard labor. And had you been convicted in any other country or under our old code of laws, your sentence would have been to be hung by the neck till you were dead! dead! dead!

"The justice of the law is thus far satisfied. But what have you to answer to the Judge of quick and dead? You stand here a sinner by nature and practice, a rebel against God and his government. Well may you tremble at your situation; and in the solitary place of confinement you are going to, let the court intreat you, by the mercies of the ever living God, to implore his forgiveness, and to make your peace with your offended Maker, and with tears and with supplica-

tions of penitence and repentance, retnrn to him, and he will have mercy on you. Although an outcast in society, (coming to him in such a manner) he will in no wise cast you out."

"*Isaac Stevens*, you have been indicted for a riot. You have traversed your indictment; you have put yourself upon a jury of your country, which jury have found you guilty. It is a painful task to the court to pronounce the sentence awaiting your offence, when they consider a young man of your tender years, trampling inadvertently upon the laws of his country, which the court by every sacred principle of duty is compelled to enforce.

"The nature of the offence, trifling as it may have been in your opinion when committed, calls loudly for our judicial interference.

"The court might with propriety have laid a heavier fine; but considering your age and the situation of your father's family, have only laid a fine of 25 dollars, which you are to pay or stand committed to the county prison till paid, and to be bound in the sum of five hundred dollars, with two sureties, to keep the peace for twelve months.

"Let this sentence be a lesson for you to guide you in your future conduct, that instead of approaching the house of God as a rioter, you may approach it as a follower of the blessed Redeemer.

"Whatever may be the tenets of Mr Broad; or whatever doctrine he preaches, the court or you have nothing to do with. The constitution and the laws of our country have allowed every citizen the privilege to worship God in his own way. Your attorneys have ably defended your case, and learnedly expounded the scriptures and exemplified the duties of a minister of the gospel; and plead that the doctrine of Mr. Broad had an immoral tendency, and that through your interference this establishment might be broken up. But let the court remind you and those gentlemen, that if the preaching of Mr. Broad is a public nuisance, it is not the province of a riotous mob to suppress it, but the civil authority.

"The court would think more favorable of the offence (although unlawful in its principle) if this had been done from pure motives, to destroy any establishment where christianity was not preached in its purity. But the court is bold to say, that you and others, instead of supporting the gospel of Jesus Christ, were instigated by the works and spirit of the devil, forming a riot unguardedly, disturbing the peace of the community, and trampling under feet the precepts of law both human and divine.

"My young friend, whilst I, as a father, feel for your situation, let me intreat you to keep out of such kind of company; and, instead of making a riot before (or in) the house of worship, let their tenets be what they may, enter it with fervency and zeal; and pray that God may, through his grace, enable you to receive edification; and if the preacher's doctrine is not correct, search for those who preach it in its purity, that your soul may be benefitted, and you led the way of truth, even as it is in Christ Jesus our Lord.

"The court, therefore, not only remind you but others also, that they are determined with vigilance to make public examples of every offence of this nature."

AMERICAN MANUFACTURES.

Dr. Mitchill has compiled from the returns made to the Treasury Department by the marshals, deputy-marshals and other persons, pursuant to the third census law, the following interesting view of certain valuable manufactures in the United States:

"Some most valuable information is derived from these returns, incomplete as they are. Under the head of sheep, we learn that Vermont contains a stock of 450,000 sheep: Massachusetts, 399,182: Connecticut, 400,000; and Pennsylvania, 1,466,916. These papers contain a more distinct and interesting exhibition than we ever had before of the salt-petre manufactured in the United States. Thus Virginia prepares 59,175 pounds; Kentucky, 201,937; Massachusetts, 33,600; Tennessee, 162,420—making nearly half a million pounds of home-made nitre, as good as that usually brought from foreign ports. It is alledged, the quantity may be increased to any desirable amount. The connexion of this with numerous manufactories of gunpowder, puts us quite at ease as to the nitre or potash, and to the means we possess of compounding it.

"The manufacture of straw is eminently worthy of notice. In Massachusetts, where the forming of bonnets from that material seems to have first begun, the yearly amount of the sale is not less than 551,918 dollars. The manufacture of straw bonnets has been since undertaken in Connecticut, and produces the yearly value of 27,100 dollars; and it is worthy of remark, that the labors of two women in New Jersey, in the same way, yielded them 140 dollars, amounting to the sum of 469,228 dollars for the single article of straw bonnets.

"Nor is the preparation of sugar from the juice of the maple tree unimportant. Of this domestic sweet, Ohio produces in a twelvemonth, 3,033,806 lbs.; Kentucky, 2,471,647; Vermont, 1,200,000; and East Tennessee, 162,340; making a quantity of nearly seven millions of pounds in these States only, wherein the returns may be conceived to be greatly within the truth.

"Works in horn, ivory and shell, have made a progress that is worthy of notice. The combs, for instance, which Connecticut prepares annually for market, are estimated at 80,000 dollars; Massachusetts 10,624; and Pennsylvania 6,240—equalling a sum of 156,861 dollars.

"I may mention too the abundance of copperas which West Tennessee and Vermont afford. The quantity per annum from the former, is stated at 56,000 pounds; and from the latter at 8,000. The quality of these sulphates of iron is declared to be very fine, and that druggists and dyers may be supplied to any demand they may make.

"The quantity of ardent spirits annually distilled appears, by the returns, to be equal to the prodigious amount of 24,720,000 gallons! The extraction of Brandy from peaches, of an alkoholic liquid from elder, and of a whiskey from rye, and even maize, is carried to this alarming excess. The products of the distilleries are chiefly consumed among ourselves, though a portion of the latter is converted to gin before it reaches the human stomach. While, therefore, we

observe the increase of these home-made fluids, we must reflect on their inebriating effects. It cannot be disguised that their intoxicating quality recommends them to such general employment. Nor ought it to be concealed, that in a country where a gallon of this maddening stimulus can be bought for half a dollar, a gill may be obtained at retail for three cents, and the seller at the same time double his money. The fondness for this bewitching beverage, and the repugnancy to an excise upon it, raise in the mind a curious association between the free use of it and of political freedom; and it deserves the consideration of all the thinking part of society, how far disease, idleness, immorality, and other miseries incidental to strong potations, may not degrade freedom to rudeness, and something worse.

"The number of water and horse mills employed in spinning cotton on this exhibition, amounted to 330, in the month of August, 1810, and working 100,000 spindles. These on an average will spin annually between 4 and 500,000 lbs. of yarn; and the yarn would be sufficient to weave 18,000,000 yards of cotton cloth, three quarters of a yard wide; and this is wholly independent of what may be spun in private families, although it makes a part of what is wove there.

"The fulling mills returned, amount to 1630; and the wool carding machines, going by water, to 1835.

"The number of looms returned exceeds 330,000, and the total number of yards of cloth made of wool, cotton and flax, returned, exceeds 75,000,000.

"Gun-powder mills are enumerated to the number of 207, and though some of them are small, they prepare yearly 1,450,000 pounds of gun-powder—530 furnaces, forges and bloomeries, are enumerated.

"The paper-mills amount to 290."

Connected with this analysis of valuable manufactures in the United States, we may with propriety add the immense progress made in printing of books, which in many instances, such as bibles, testaments, some of the classics, and other elementary books of instruction, has nearly superseded the necessity of importation. We wish it were in our power to estimate the capital employed in this department of essential industry; it would far exceed, if ascertained, the most extravagant calculation. Subservient to *book printing* is the trade of *book binding*, which has rapidly increased within the last ten years, and which, with the consumption of leather employed in this branch, must save great sums to the nation. Independent of the more common binding of school books, the United States can produce specimens of elegant binding which might vie with London or Paris. We cannot refrain giving our humble meed of praise in favor of Mr. WILLIAM SWAIM, of New-York, who received the gold medal awarded by the American Literary Association, as a token of his excelling in this branch. We have seen patterns of his work, which evince the taste and skill of the artist.

NOTICE. The Assistant New-York Missionary Society will meet on Monday evening next, precisely at 7 o'clock, at the usual place.

DANIEL S. LYON, *Secretary.*

6th March, 1813.